

# **Two-Day National Conference on “Reframing the Subaltern Narratives: Comparative and Interdisciplinary Insights”**

## **DAY 1**

### **1. Conference Report: Inaugural Session**

The Two-Day National Conference on “Reframing the Subaltern Narratives: Comparative and Interdisciplinary Insights” commenced on Wednesday, February 11, 2026, at the CPDUMT Auditorium. The conference aimed to critically engage with subaltern discourses through comparative and interdisciplinary frameworks, bringing together eminent scholars, academicians, and research scholars from various institutions across India.

The session began at 11 a.m. with a solemn recitation of the Qirat by Muhammed Shefin (MA English, 4th Semester), setting a reflective and dignified tone for the event. This was followed by the rendition of the MANUU Tarana at 11:05 a.m. to 11:15 a.m., fostering a sense of institutional pride and unity.

At 11:20 a.m., Prof. Nagendra Kottacheruvu, Conference Director and Head of the Department, delivered the Welcome Address. He extended a warm welcome to the distinguished guests, speakers, participants, and organizing committee members. In his address, he emphasized the relevance of revisiting subaltern narratives in contemporary academic discourse and highlighted the importance of interdisciplinary approaches in expanding the scope of subaltern studies.

The next segment, “About the Conference”, was presented by Dr. Geeta, Conference Convener, at 11:30 a.m. She outlined the objectives, thematic concerns, and broader academic vision of the conference. She underscored the need to re-examine marginalized voices within literature, culture, and society and encouraged scholars to engage critically with issues of representation, power, and resistance.

#### **Institutional and Distinguished Guest Addresses**

At 11:35 a.m., Prof. Ishtiaque Ahmed, Registrar, MANUU, Hyderabad, delivered his remarks. He appreciated the Department’s initiative in organizing a national-level academic event on such a significant theme and acknowledged the scholarly efforts involved in bringing together diverse perspectives on subalternity.

At 11:40 a.m., the Guest of Honour, Prof. Vibha Sharma, Department of English, AMU, Aligarh, shared her insights. She discussed the intersections of literature, gender, caste, and identity in shaping subaltern discourses. Her remarks emphasized the transformative potential of comparative studies in uncovering layered narratives of resistance and survival.

Prof. N. Nagaraju, Vice Chancellor, EFLU, Hyderabad, delivered the Chief Guest Remarks at 12 a.m. Prof. N. Nagaraju, Vice Chancellor of EFLU in Hyderabad, delivered the Chief Guest Remarks at 12 a.m. In his address, he reflected on the historical evolution of subaltern studies and stressed the urgency of recontextualizing the marginalized voices in the present socio-political landscape. He encouraged young researchers to adopt innovative methodologies and to bridge theory with lived realities.

#### **Keynote and Presidential Remarks**

The Keynote Remarks were delivered at 12:05 a.m. by Prof. Rajendra Chenni, Director, Manasa Centre for Cultural Studies, Shivamogga, Karnataka. His keynote address provided a theoretically rich and critically nuanced exploration of subaltern studies. He examined the epistemological challenges in representing marginalized voices and argued for a dialogic, culturally sensitive approach to comparative scholarship.

The Inaugural Session concluded with the Presidential Remarks by Prof. Syed Ainul Hasan, Vice Chancellor, MANUU, Hyderabad, at 12:15 a.m. He commended the organizers for selecting a timely and socially relevant theme. In his address, he reaffirmed the university's commitment to fostering inclusive academic spaces and promoting research that foregrounds marginalized communities and languages.

#### Abstract and Book Release:

At 12:30 a.m., the session featured the Abstract and Book Release (3) ceremony. This segment marked the formal release of the conference abstract volume and three scholarly publications, symbolizing the academic rigor and research contributions associated with the conference.

#### Vote of Thanks and Conclusion:

The Vote of Thanks was delivered by Dr. Akram Khan, Department of English, MANUU, at 12:33 p.m. He expressed gratitude to the Vice Chancellors, distinguished guests, keynote speaker, faculty members, participants, organizing committee, rapporteurs, volunteers, and technical staff for their dedicated efforts in ensuring the success of the inaugural session.

The session concluded with the National Anthem at 12:35 p.m., formally bringing the inaugural proceedings to an end.

#### Organizing Team and Support:

The smooth conduct of the session was made possible by the dedicated efforts of Session Monitor: Uzma Alvi, Research Scholar; Compere: Rahat Firoz, Research Scholar; Rapporteur 1: Shahana Sherin E. V., Research Scholar; Rapporteur 2: MD Samaun SK, Research Scholar; Volunteer 1: Thufayal Ahmed (MA English, 4th Semester); and Volunteer 2: Ameena Nashath (MA English, 4th Semester)

Their coordination and commitment ensured the seamless flow of the inaugural session.

## 2. KEYNOTE TALK

### **Conference Report on the Keynote Talk by Prof. Rajendra Chenni**

**Theme:** Subaltern Studies, Hegemony, and Contemporary Forms of Marginalization

**Venue:** CPDUMT Auditorium

**Time:** 12:25 pm – 2:00 p.m

The keynote address delivered by Prof. Rajendra Chenni, Director, Manasa Centre for Cultural Studies, Shivamogga, at the CPDUMT auditorium offered a critical re-engagement with the theoretical foundations and contemporary relevance of Subaltern Studies. The session commenced at 12:25 pm and concluded at 2 pm. Prof. Chenni revisited the original objectives of Subaltern Studies, emphasizing its role in rewriting the history of modern India—particularly the period of the national struggle—by moving beyond elite historiography.

Drawing extensively on the work of Ranajit Guha, he highlighted the concept of the autonomous domain of subaltern action, arguing that Subaltern Studies sought to reclaim historical experiences that had remained unrecorded or ignored. Tracing the intellectual roots of the term “subaltern” to Antonio Gramsci, Prof. Chenni explained how Gramsci reworked Marxism to theorize hegemony and the functioning of power in modern societies. He raised critical questions about rigid historiographical models and the overreliance on archival sources, pointing out that oral traditions and indigenous knowledge systems were largely neglected. Referring to the Vachanakaras and the traditions of bodily labour articulated by working-class communities, he suggested that alternative narrative frameworks should emerge based on indigenous intellectual and cultural practices.

Addressing contemporary realities, Prof. Chenni argued that the modern state has assumed a new avatar of hegemonic power, becoming an unassailable political force. He introduced the concept of re-subalternization, through which the state actively produces new marginalized groups. Among these, he identified ecological subalterns—particularly Adivasi communities displaced by mining and

developmental projects—as well as victims of human trafficking. Engaging with Gayatri Chakravorty Spivak's seminal question, "*Can the Subaltern Speak?*", Prof. Chenni observed that expanding hegemonic control increasingly silences not only subaltern populations but also writers and intellectuals. One of his most striking remarks emphasized the responsibility of scholars:

"The question is not only whether the subaltern can speak, but what is the ethics of listening when they do?"

He further asserted that subalternity should not be reduced to narratives of suffering alone, stating:

"Subalternity is not about victimhood; it is about resistance."

The keynote also examined the intersections of modern warfare, state power, and women's bodies as crucial sites of violence and control. Drawing upon B.R. Ambedkar's analysis of caste, Prof. Chenni highlighted the complex and non-binary nature of caste hierarchies.

In conclusion, Prof. Chenni called for the creation of alternative narratives that challenge hegemonic histories and dominant power structures. Despite acknowledging the intellectual pessimism of the present socio-political climate, he encouraged scholars to remain emotionally optimistic and committed to emancipatory knowledge production. He concluded the session with a powerful reminder of hope, emphasizing the necessity of continuing resistance through critical scholarship. The session was hosted by Ashraful Haque, Research Scholar, MANUU.

#### PLENARY SESSION

**Theme: Can the Subaltern Speak Today? Rethinking Voice, Visibility, and Power**

**Venue: CPDUMT Auditorium**

**Date: 11/02/2026**

A panel discussion titled "Can the Subaltern Speak Today? Rethinking Voice, Visibility, and Power" was conducted from 03:15 pm to 05:00 pm at the CPDUMT Auditorium. The session was moderated by Prof. B. Vijaya (Osmania University, Hyderabad). The session featured distinguished speakers, including Prof. K. Suneetha Rani (University of Hyderabad), Prof. Mohammed Abdul Sami Siddiqui (MANUU, Hyderabad), Prof. Murali Manohar (University of Hyderabad), Mr. Mahendra M (Central University of Karnataka, Kalaburagi), and Dr. Ved Prakash (Central University of Rajasthan).

Mr. Mahendra's presentation offered a critical theoretical engagement with Gayatri Chakravorty Spivak's concept of epistemic violence, emphasizing how knowledge systems historically silence subaltern communities by denying them intellectual legitimacy. A significant critique raised during the talk was that early subaltern scholarship largely emphasized class, while caste remained insufficiently addressed, especially within the Indian socio-political context. He argued that neglecting caste results in incomplete analyses of marginalization and erasure. He supported his arguments with recent statistical records and contemporary socio-political examples, grounding theoretical discussions in empirical realities and illustrating how structural inequalities persist in measurable ways today.

Prof. K. Suneetha Rani's presentation offered a critical interrogation of the very act of questioning the subaltern, asking who assumes the authority to speak about or for the marginalized. Her talk explored the dynamics of visibility and representation, raising questions such as what makes figures like Mahasweta Devi and Gayatri Chakravorty Spivak visible within global academic and literary circuits. A central concern in her argument was the question: where is the subaltern heard, and who is actually listening? She pointed out that the issue is not merely about providing a platform for marginalized voices but also about examining the structures that determine reception, legitimacy, and recognition. Drawing on thinkers such as bell hooks and Chimamanda Ngozi Adichie, she reflected on intersectionality, narrative authority, and the politics of storytelling.

Prof. Murali Manohar examined the question of subaltern voice through a close reading of selected Dalit literary texts, analysing how characters from marginalized caste locations articulate resistance, identity, and lived experiences of oppression. He looked into the history of Dalit literary texts and pointed out that while early works like Mulk Raj Anand's *Untouchable* (with the character Bakha) include Dalit characters, many mainstream texts, like Arundhati Roy's *The God of Small Things* and Raja Rao's *Kanthapura*, ignore Dalit voices. In contrast, he highlighted texts where Dalits do speak,

such as Bama's *Karukku*—where characters question authority for their rights—and Om Prakash Valmiki's autobiography *Joothan*, where Valmiki transforms his painful experiences into a narrative of resilience and success.

Through these literary figures, he explored how Dalit narratives challenge dominant historiographies and expose deeply embedded caste hierarchies within society.

Prof. Mohammed Abdul Sami Siddiqui focused on the often-overlooked tradition of Dalit writing within Urdu literature, drawing attention to marginalized voices expressed through diverse linguistic and cultural contexts. He illustrated how questions of caste, exclusion, dignity, and resistance transcend dominant literary narratives by referencing various Urdu writers and literary works. His discussion emphasized that Urdu literary spaces also contain powerful accounts of social marginalization, challenging the assumption that Dalit discourse is confined to particular regional languages. By citing multiple writers and textual examples, he highlighted how Urdu literature contributes to expanding the scope of subaltern studies and encourages a more inclusive understanding of marginalized experiences across linguistic traditions. His discussion emphasized that Urdu literary spaces also contain powerful accounts of social marginalization, challenging the assumption that Dalit discourse is confined to particular regional languages. By citing multiple writers and textual examples, he highlighted how Urdu literature contributes to expanding the scope of subaltern studies and encourages a more inclusive understanding of marginalized experiences across linguistic traditions.

Dr. Ved Prakash's presentation examined the evolving language of resistance within digital spaces, highlighting how online platforms have become significant sites for marginalized communities to articulate dissent, assert identity, and challenge dominant narratives.

A key focus of his talk was the visualization of resistance through graphic fiction, where images, visual metaphors, and multimodal storytelling create powerful political and cultural commentary. He gave examples from his own work on the \*politics of facial hair\*, illustrating how a Dalit man's moustache can invite violence in India and how recent Dalit hashtags have trended on social media, drawing attention to caste-based oppression. Dr. Prakash emphasized that "visualizing narratives"—not just writing them—is crucial for making violence more visible and increasing its impact. He called for a "drawing back to power" through both textual and visual representation in digital spaces.

The panel discussion concluded with insightful closing remarks by the Chair, Prof. B. Vijaya, who reflected on the key arguments raised during the session and emphasized the continuing relevance of rethinking subaltern voice, visibility, and power in contemporary contexts. The session then opened into an engaging question-and-answer segment, where audience members actively interacted with the panelists, raising critical questions and sharing perspectives that further enriched the discussion.

## PARALLEL SESSIONS

### Report on Parallel Session 1

**Session Report:** Parallel Session 1 – Day 1<sup>st</sup>

**Venue:** Head's Room, Department of English, MANUU  
**Time:** 04:45 pm – 05:45 pm

**Chair:** Prof. Nagendra Kottapalle & Dr. Shah Alam

Parallel Session 1 of the conference was conducted in the Head's Room, Department of English, MANUU, from 04:45 pm to 05:45 pm under the chairmanship of Prof. Nagendra Kottapalle and Dr. Shah Alam. The session brought together scholars from diverse institutions who presented papers addressing themes of marginalization, gender, identity, representation, and subaltern expression across literary and cultural contexts.

The session commenced with a presentation by K. Srilatha, Assistant Professor from Palamuru University, Mahabubnagar. Her paper, *"The Concepts of Marginalization and Identity Crisis in the House Made of Dawn"*, explored issues of cultural displacement and identity fragmentation, highlighting how indigenous subjectivity is shaped by colonial and sociocultural pressures.

Shaikh Mohammad Shafiullah, Research Scholar from BEST Innovation University, Anantapur (AP), delivered the second presentation. His paper, *"Reclaiming Voice: Maya Angelou's Uncommon Path"*

to *Empowerment and Healing Beyond Trauma*”, examined Angelou’s autobiographical writing as a narrative of resilience, self-representation, and recovery from historical and personal trauma.

Aparna Mohapatra, a postgraduate student from Kalinga Institute of Industrial Technology, presented the third paper, titled *“From Representation to Resistance: Stereotyping, Gendered Subalternity, and Mansplaining in Global Advertising Cultures.”* Her talk critically analyzed how advertising reproduces gender hierarchies while also becoming a potential site of resistance and reinterpretation.

The fourth speaker, Fadiya Firoz K. P., a graduate student from the Wadi Huda Institute of Research and Advanced Studies, presented *“Digital Music Cultures and Subaltern Visibility: Post-COVID Transformations in South Indian Online Spaces.”* The paper discussed how digital platforms have enabled new forms of cultural participation and visibility for marginalized voices in the post-pandemic era.

Mary Jemima Sebastian, Research Scholar from Mahatma Gandhi University, Kottayam, presented *“Exploring the Subaltern Folk Theatrical Art of Chavittunatakam as an Expression of Identity Reclamation, Cultural and Aesthetic Practices.”* Her presentation emphasized folk performance as a living archive of community memory and a mode of cultural assertion.

Niranjana P, a Research Scholar from Pondicherry University. Her paper, *“Docile Bodies Across Carceral and Non-Carceral Spaces: Women Convicts in Nandini Oza’s Wither Justice,”* analyzed the intersections of gender, discipline, and institutional control, drawing on feminist and Foucauldian frameworks to understand women’s experiences within and beyond prison structures.

The final paper presentation was delivered by Dr. Gitashri Mukherjee from Muffakham Jah College of Engineering and Technology. Her paper, titled *“Recasting Women’s Mystical Voices as Subaltern Testimonies: Epistemic Injustice, Vernacular Archives, and Female Authority in Islamic Mysticism,”* was originally scheduled for 9:45 am on 12-02-2026. However, she delivered her presentation earlier, on 11-02-2026, during the Parallel Session held from 4:40 pm to 5:45 pm. This presentation was accommodated as an additional paper in the session with the prior consent and approval of the Chairpersons.

The session ended with interesting questions and discussions from the audience. The chairpersons appreciated the thematic coherence of the panel and highlighted the importance of interdisciplinary approaches in examining subalternity, gendered experience, and cultural representation.

The session was academically enriching and provided a platform for meaningful dialogue on contemporary interpretations of marginalization, identity, and resistance across literary, cultural, and digital domains.

## **Parallel Session 2 (online)**

5:20 pm to 06:10 pm

Chairperson - Mr. Firdous Nazir, assistant professor (C), CDOE, MANUU

Session Monitor – Anas M K, Research Scholar, MANUU

Reporter - Afshan Muskan, Research Scholar, MANUU

The session started at 5:20 pm. Anas MK introduced everyone. Then Mr. Firdous Nazir welcomed the presenters.

The first presenter, Dr. B Madhavi, Assistant Professor, Tribal Welfare Degree College, Yenugondda, Mahabubnagar, was not present

The session started with Nadiya Nazar of WIRAS College, Kannur, MSc Counselling Psychology

The topic of her presentation was "Transnational Solidarity and Reimagining Global South Agency: Indian Subaltern Struggles as Global Questions."

She started with presenting her insights on the topic by examining how major international solidarity events centred on Indian subaltern questions generate new modes of political meaning, visibility and comparative inquiry. She looked at how global support networks form around movements like the farmers' protests, campaigns against caste discrimination, issues faced by citizens living abroad,

efforts for migrant workers, and environmental support connected to Adivasi knowledge systems. By foregrounding how Indian subaltern issues resonate globally, her study demonstrated that international solidarity events reshape the conceptual status of subaltern struggles themselves.

The next presenter was Bishnu Prasad Gogoi, Research Scholar, Department of English, Lovely Professional University, Punjab

The topic of his presentation was "Empathy Beyond Voice: Silence and Subaltern Experience in *Occasion for Loving* and *Life and Times of Michael K.*"

He gave his insights on the topic, describing the concept of narrative empathy. His paper examined how narrative empathy operated through empathy beyond voice in Nadine Gordimer's *Occasion for Loving* and J. M. Coetzee's *Life and Times of Michael K.* He further argued how Gordimer's *Occasion for Loving* explores interracial intimacy and emotional estrangement to reveal how personal relationships are shaped and ultimately constrained by racialized power structures. The second text, Coetzee's *Life and Times of Michael K* radicalizes this strategy by centring a protagonist who resists articulation, authority and narrative appropriation.

The next presenter was Ibadur Rahman, Research Scholar, Aligarh Muslim University, Aligarh, Uttar Pradesh

TOPIC: Illuminating Margins: Subaltern Voices and Narrative Innovation in Banu Mushtaq's *Heart Lamp*

He presented the introduction by saying there are two ways of saying something: argumentative and narrative. He examined the emergence of subaltern voices and their role in reshaping narrative traditions in contemporary Indian literature through a focused study of Banu Mushtaq's short story collection *Heart Lamp*. He argued that the heart lamp challenges the dominant mode of knowledge production by foregrounding lived experiences as a valid epistemic source. He situated *Heart Lamp* within subaltern, feminist, and postcolonial literary frameworks, where the narrative voice itself becomes a site of resistance. He shared his ideas about the emergence of subaltern voices and their roles in reshaping narrative traditions in contemporary Indian literature through a focused study of Banu Mushtaq's *Heart Lamp*. He highlighted how *Heart Lamp* challenges dominant modes of knowledge production by foregrounding lived experiences as a valid epistemic source.

The Final presenter was Preenika S, Research Scholar, Department of HSS, NIT Trichy

Topic: Amplifying The Margins: Podcasts as Digital Spaces for Disability Subaltern Voices in India

Podcasts serve as a digital platform for the presentation of subaltern voices. Her paper analysed how audio podcasts function as a platform for disability narratives in contemporary India. She examined Indian podcasts featuring disability-related content to interrogate whether digital audio spaces genuinely amplify subaltern voices or inadvertently reproduce existing power hierarchies. She looked at three important areas: the roles of speakers and subjects in disability podcasts, how podcast platforms help or limit true expression for marginalised voices, and whether being more visible in these podcasts actually gives real power to underrepresented communities.

Mr. Firdous Nazir concluded the session by briefing the presentation of each participant. He analysed all the papers as insightful and qualitative.

He thanked and congratulated everyone. There was no question from any participant.

He wound up the session.

## **Session Report (Day 1–11.02.26)**

### **Parallel Session 3**

Time: 5:00 pm – 6:15 pm

Chairperson: Dr. Akram Khan, MANUU

Venue: SLL&I, Department of English, Room No. 21

Session Monitor: Marusa Mushtaq, Research Scholar, MANUU.

Rapporteur: Fathima Nidha. N, Research Scholar, MANUU.

Session 3 focused on diverse articulations of subaltern voices across literature, translation, performance, and popular culture. The session brought together papers that examined questions of representation, silence, resistance, and cultural agency from interdisciplinary perspectives.

The session commenced with Ankita Priyadarshini, Post Graduation, (The English And Foreign Languages University, Hyderabad), who presented a paper titled "Revisiting The Mermaid Without the Magic, Or The Glitz: 'Voicing' the Voiceless Subaltern in Whale Star: The Gyeongseong Mermaid." Her paper offered a critical reading of the Korean text *Whale Star*, foregrounding how myth and fantasy are stripped of glamour to foreground subaltern suffering. She argued that the reworking of the mermaid figure enables a counternarrative that centres marginalised histories and silences voices, particularly within a colonial and patriarchal context.

The second presentation was by Shirin Shibili, a research scholar at Government College Mokeri in Kozhikode. The title was "Mediating the Margins: Subaltern Language and Translation in Sheela Tomy's *Valli*." Shirin Shibili's paper examined translation as a mediatory space that preserves and negotiates subaltern linguistic identities. Drawing attention to dialect, orality, and cultural specificity, she highlighted the ethical challenges involved in translating marginal voices without erasing their socio-cultural rootedness.

Singathi Upendar (Govt. Junior College, Bellampally) followed this with her presentation, "Challenging Orthodoxy: Gender, Power, and Protest in Michael Madusudan Dutt's *Rizia*." The paper revisited *Rizia* as a text of resistance, analysing how gendered power structures and dissent operate within the play. The presenter contends that Dutt's work facilitates the interrogation of dominant orthodoxies and emphasises protest as a subaltern form of expression.

The final presentation was jointly delivered by Aditya Bansode, Post-Graduation, (IIT Gandhinagar), and Jayesh Patil, Post-Graduation, (Azim Premji University), titled "Construction of the 'P-Town' through the Rap Culture of Pune: Exploring Subaltern Narrative in the Cultural Capital of Maharashtra." Their paper explored rap as a contemporary cultural form through which urban subaltern communities articulate lived realities, resistance, and identity. Focusing on Pune's rap culture, they demonstrated how music becomes a site of counter-hegemonic storytelling and social assertion.

The session concluded with closing remarks by the Chairperson, Dr. Akram Khan, who appreciated the scholarly depth of the presentations and the thematic coherence of the panel. He formally thanked all the presenters and the organizing team.

#### **(FROM 4:45 TO 5:45 AS PER CONFERENCE SCHEDULE)**

| Technical | Session   | I | (In-Person) |
|-----------|-----------|---|-------------|
| Venue:    | CPDUMT    |   | Auditorium  |
| Time:     | 5:30 p.m. | — | 6:30 p.m.   |

**Chair:** Dr. Ved Prakash, Assistant Professor, Department of English, Central University of Rajasthan

The first technical session of Day 1 of the National Conference commenced at 5:30 p.m. in the CPDUMT Auditorium under the chairmanship of Dr. Ved Prakash. The session featured five research presentations. The first presenter, Harikrishnan O, Research Scholar from MANUU, presented a paper titled "Healing at the Margins: Indigenous Medicine and Epistemic Exclusion in Narayan's *The Doctor is Fake*." The second presenter, Abul Hasnat, a research scholar from MANUU, discussed "Subalternity Beyond the Human: Animal Life and Posthuman Ethics." The third presentation was by Banoth Suresh, a research scholar from EFLU, on "Language, Voice, and Marginalities: English as Power and the Silencing of Marginalized Communities." The fourth presenter, Dr. G. Govindaiah,

assistant professor at MANUU presented "From Silence to Screen: Telugu Subaltern Voices in Digital Spaces." The final presentation was by Sayiqa Hayder, Research Scholar from MANUU, titled "Reframing the Subaltern Body: Disability, Voice, and Agency in Indra Sinha's *Animal's People*." Following the presentations, Dr. Ved Prakash offered insightful chairing remarks, appreciating the interdisciplinary approaches and critical engagement of the scholars. The session concluded with an interactive question-and-answer segment with the audience at 6:30 p.m., making the session intellectually enriching and engaging.

## **Conference Report**

### **Parallel Sessions 2 & 3 (Merged)**

**04:45 pm – 05:45 pm**

The second parallel session, originally scheduled in Room No. 01 at CPDUMT under the chair of Mr. Mahendra M, Central University of Karnataka, Kalaburagi, was later merged with Parallel Session 3, Maulana Azad National Urdu University. The merged session brought together diverse yet interconnected explorations of subalternity, caste, gender, folklore, and cultural memory.

Ashraf Haque monitored the session, Rahat Firoz reported on it, and Deeksha and Rinsha E. provided volunteer support.

#### **1. Evolution of Beerappa as the Patron Deity of Kuruma Community: An Ethnographical Study**

Presenter: Mr. Mote Sreenu, Palamuru University

Mr. Sreenu's ethnographical study examined the transformation of Beerappa from a localized folk deity into a central patron figure within the Kuruma pastoral community. By employing field interviews, ritual observation, and oral narratives, the paper traced how religious identity intersects with caste mobility and collective memory. The study highlighted how the consolidation of Beerappa's divine status parallels broader socio-political assertions of the Kuruma community, illustrating how folklore becomes a tool of cultural consolidation and identity formation.

#### **2. Subalternity in Transition: From Colonial Fragmentation in *Ice-Candy-Man* to Global Capitalism in *The White Tiger***

Muhammed Finos B, MANUU, is the presenter.

This paper explored evolving forms of subalternity through a comparative reading of *Ice-Candy-Man* and *The White Tiger*. The presentation argued that in Sidhwa's story, colonial division leads to community breakdown and the marginalisation of women, while in Adiga's novel, subaltern oppression is placed within the context of The transition from colonial trauma to market-driven alienation, demonstrating how structures of dominance mutate rather than disappear. The speaker effectively linked postcolonial theory with contemporary critiques of globalization.

#### **3. Caste, Purity, Discipline, and Everyday Power in *The Parable of the Lost Daughter***

Presenter: AM Thufayal Ahmed Laskar, MANUU

This presentation examined the interplay of caste, bodily purity, and disciplinary power in *The Parable of the Lost Daughter*. Drawing upon Foucauldian frameworks, the paper demonstrated how caste operates through everyday practices—food, touch, ritual segregation, and domestic discipline. The analysis emphasized micro-structures of control that normalize hierarchy and perpetuate systemic inequality.

#### **4. Voicing the Silenced: A Subaltern Reading of *As Long as the Lemon Trees Grow***

Presenter: Uzma Alvi, MANUU

The paper offered a subaltern feminist reading of *As Long as the Lemon Trees Grow*, foregrounding trauma, exile, and resistance. The speaker highlighted how marginalized voices negotiate war, displacement, and political silencing. The narrative was interpreted as a reclamation of agency amid geopolitical violence.

#### 5. The Private Wounds, The Public Witness: Reasserting the 'Personal is Political' in a Subaltern Reading of *Heart Lamp*

Presenter: Divya Md Furquan Hassan, MANUU

This paper revisited feminist political thought through a subaltern reading of *Heart Lamp* by Banu Mushtaq. It argued that personal suffering—particularly of marginalized women—transcends private boundaries to become collective testimony. By situating intimate narratives within public discourse, the paper reaffirmed the feminist dictum that “the personal is political”, demonstrating how literature exposes structural violence embedded in everyday life.

#### Concluding Remarks

The combined session featured a lively discussion that included ethnography, postcolonial studies, feminist theory, caste studies, and oral tradition. A common thread across all papers was the interrogation of power—whether expressed through religion, caste hierarchy, colonial fragmentation, neoliberal capitalism, gendered silence, or war trauma.

The chairs commended the presenters for their theoretical rigor and contextual depth. The session concluded with a brief but engaging discussion on the evolving forms of subalternity in contemporary scholarship, which underlined the importance of intersectional and regionally grounded approaches in literary and cultural studies.

## **DAY 2**

### **Session Report – Day 2 (Thursday, February 12, 2026)**

**Time: 09:30 a.m. – 10:45 a.m.**

**Venue: Head's Room, Department of English**

Chair: Dr. Qudsi Rizvi, MANUU

Session Monitor: Alaudin Ansari, Research Scholar, MANUU

Reporter: Sayiqa Hayder, Research Scholar, Department of English

The second day's morning session of the conference commenced at 9:30 a.m. under the chairmanship of Dr. Qudsi Rizvi, MANUU. The session was monitored by Alaudin Ansari, Research Scholar, MANUU, and the proceedings were reported by Sayiqa Hayder, Research Scholar, Department of English.

The first paper was presented by Iram, Research Scholar, University of Kashmir, titled “Spirituality as Social Critique: Sheikh ul Alam's Shruks as Subaltern Representation in Kashmir.” Her presentation foregrounded spirituality as a form of social critique and opened the session to rich discussion.

The second paper was presented by Hasna Sihara Vahid, Research Scholar, Department of English, Government College Malappuram, University of Calicut, followed by Gitasri Mukherjee, Associate Professor, Muffakham Jah College of Engineering and Technology, Hyderabad, who discussed issues of epistemic injustice and everyday violence in the context of Tripura's tribal communities.

The third presentation was delivered by Badrunissa Bhat, Research Scholar, Sheikh ul Alam Centre for Multidisciplinary Studies, Department of English, University of Kashmir, who examined women's mystical voices and subaltern testimonies through vernacular archives and female Islamic mysticism.

The next paper was presented by E. Nandini, Research Scholar, Department of English, Palamuru University, focusing on questions of gender, identity, and overlapping marginalities in the works of Samina Ali.

The final paper of the session was presented by Amna Fathima K. P., Postgraduate Student, Kannur University, Kerala, titled "Cinema as Cultural-Aesthetic Praxis: Spectatorship, Representation, and Subaltern Social Agency." Her paper examined cinema as a locus of cultural intervention and subaltern agency.

At the end of the session, the chair, Dr. Qudsi Rizvi, offered his insightful remarks on all the presentations and engaged the presenters with critical questions and constructive feedback.

The session concluded with a vote of thanks proposed by Sayiqa Hayder, Research Scholar, Department of English, expressing gratitude to the chair, presenters, coordinators, and participants for making the session academically stimulating and successful.

### **Report of Parallel Session 2**

Parallel Session 2 was held on 12 February 2026 from 9:30 am to 10:30 am at the Department of English, Room No. 20. The session was chaired by Dr. Suresh Gaikwad from MANUU. The session brought together diverse perspectives on gender, subalternity, diaspora, media representation, and marginal identities.

The session commenced with a brief introduction of the Chair and the presenters.

The first paper was presented by Tulsi Rani Patel from PMCOE, Anuppur. Her paper, titled "Emergence of Women in Diasporic World in the Novels of Kiran Desai", focused on the representation of women navigating diasporic realities. The presenter explored themes such as migration, displacement, cultural hybridity, and identity crisis in Desai's novels. The paper highlighted how women characters struggle between traditional expectations and modern aspirations while adjusting to foreign spaces. It also discussed how diaspora becomes a site for both marginalization and empowerment, allowing women to redefine themselves beyond conventional boundaries.

The second presentation was by Lalrindiki Renthlei from Christ University. The paper "Hypervisibility and Erasure: Food, Gender, and Subalternity in Contemporary Social Media" looked at how people are represented in digital spaces. The presenter analyzed how food-related content on platforms such as Instagram and YouTube often reinforces gendered labor roles, particularly the unpaid domestic labor of women. The concept of hypervisibility was discussed in relation to how certain communities are showcased in stereotypical ways, while their socio-economic struggles remain invisible. The paper argued that social media simultaneously creates visibility and erasure, especially for subaltern subjects.

Muhsina Najeeb from the Central University of Kerala presented the third paper. Her paper titled "Speaking from the Margins of Privilege: Parsi Women and Gendered Subalternity in the Perveen Mistry Novels" explored the intersection of gender, community, and minority identity. The presenter discussed how Parsi women, despite belonging to a relatively privileged and urban community, experience specific forms of gendered marginalization. Through an analysis of the Perveen Mistry novels, the paper highlighted themes of agency, negotiation, resistance, and legal consciousness. It

examined how women characters challenge patriarchal norms while operating within cultural constraints.

Pratiksha Singh from Maharaja Surajmal Brij University, Bharatpur, presented the final paper. Her paper, titled "Reframing the Rural Subaltern: A Study of Psychological Attitudes, Media Portrayals, and Literary Representations of Indian Women", addressed the stereotyped portrayals of rural women in media and literature. The presenter analyzed how rural women are often depicted as passive, oppressed, and voiceless. The paper argued for a more balanced and empathetic understanding by

examining psychological resilience, lived realities, and evolving social roles. It emphasized the need to challenge dominant narratives and recognize rural women as active agents of change.

The presentations were followed by a small discussion session. The Chair appreciated the papers presented.

The session concluded with a vote of thanks by the Chair, Dr. Suresh Gaikwad from MANUU.

Reporter:

Rinsha P

Research Scholar

### **Program Report**

#### **Parallel Session 3 (09:30 a.m. – 10:45 a.m.)**

Venue: Department of English, Room No. 21

Chair: Dr. G. Govindiah & Dr. Faizan Ahmed, Maulana Azad National Urdu University

Parallel Session 3 of the conference was conducted at 09:30 a.m. to 10:45 a.m. under the chairmanship of Dr. G. Govindiah and Dr. Faizan Ahmed. The session brought together scholars from diverse academic institutions across India, reflecting the interdisciplinary and comparative spirit of the conference theme.

The session began with a paper by Tripti Das from KIIT, Odisha, titled “Reclaiming Medusa: Surveillance, Trauma and Feminist Rupture in the film *The Girlfriend* (2024).” The paper examined feminist reinterpretations of myth and cinematic representation, highlighting themes of surveillance and trauma in contemporary visual culture.

Saishilpa Janananchini from Osmania University presented “The Architecture of the Unwritten: Ruma and Narrative Economy in the *Ramayana*,” offering a nuanced reading of narrative silences and marginal voices within epic literature.

Dr. K. Aruna Priya of Mahatma Gandhi University, Telangana, delivered a thought-provoking paper titled “From Voice to Vulnerability: Digital Surveillance and the New Silencing of Dalit Expression”. The presentation critically analyzed the intersection of caste, technology, and digital control, aligning closely with the conference’s focus on subaltern narratives.

Hamdha Abdul Gafoor from KIRAS College, Kannur, presented “Writing from the Margins: Gender, Caste, and the Poetics of Subaltern Agency,” foregrounding literary strategies that articulate resistance and identity from marginalized standpoints.

Thokala Deepthi of English and Foreign Languages University (EFLU) discussed “Against Silence: Dalit Women’s Counter-Narratives in Gogu Shyamala’s Short Story ‘But Why Should the Baidla Women Ask for Her Land?’”, emphasizing the role of storytelling in challenging entrenched caste hierarchies.

The final paper by Dinashreena Zareen from the University of Calcutta, “The Problematization of Speech and Subjugation: The Artist as Witness in Faiz Ahmad Faiz’s ‘Aaj Bazar Mein’, Langston Hughes’ ‘I, Too’ and Pablo Neruda’s ‘I’m Explaining a Few Things’ offered a comparative transnational perspective on poetry as resistance.

The session concluded with insightful observations from the chairs, who appreciated the intellectual rigor and thematic coherence of the papers. The discussions that followed were engaging and reflective, reinforcing the importance of interdisciplinary approaches in reframing subaltern discourses.

## **Report on Parallel Session 4 – Online Paper Presentation**

**Date: 12-02-2026**

**Time: 09:30 am – 10:45 am**

**Chair: Dr. Zuhair Ahmad**

**Venue: Department of English, PhD Room**

Parallel Session 4 featured a series of presentations exploring themes of marginalisation, caste identity, diaspora, resistance, and subaltern experiences through literary analysis. The session was chaired by Dr. Zuhair Ahmad, who guided the discussions and concluded with remarks highlighting the academic significance of the presented papers.

The first presentation was delivered by Debayan Nag, Research Scholar from the Central University of Rajasthan, titled “From a State of Contemplation to Assertion: Categorizing ‘Dalit’ through Connectivity in the Poems of Manohar Mouli Biswas.” The presenter discussed the fluidity of the Dalit category and examined the ambiguous spaces occupied by Dalits through translated versions of Biswas’s poems. The analysis explored the mood of contemplation within fragmentary poetic thoughts and addressed the situational predicament of Dalit identity. Through different stanzas, the study traced structural and contextual transitions from caste confinement and introspection to solidarity, assertion, and rebellion.

Parasa Ratna Sree (Krishna University) delivered the second presentation, "Rise of a Dalit Woman: A Reading of Phoolan Devi's I, Phoolan Devi: The Autobiography of India's Bandit Queen," which focused on Dalit marginalisation within cultural hegemony and dominant discourses. The presenter discussed identity assertion through literature, highlighting how literary narratives foster collective experience. The speaker discussed patriarchal violence, structural exclusion, and resistance, citing Phoolan Devi as an exemplar of combating systemic bias and power structures.

The third presentation was by Sweetlin Blessy T., a postgraduate student from Pondicherry University, titled "Voices from the Margins: Marginalisation and Internalised Oppression in Beasts of Burden." Drawing on Paulo Freire’s Pedagogy of the Oppressed, the paper analysed caste-based labour systems that result in internalised oppression. The presenter argued that caste transforms Dalit bodies into machines and normalises dehumanisation with characters internalising social hierarchies. The discussion emphasised that true liberation requires structural changes in society.

Komal Rani, Research Scholar from Parul University, presented “Reimagining Myth and Negotiating Diasporic Identity in Chitra Banerjee Divakaruni’s The Palace of Illusions and The Mistress of Spices.” The paper explored diasporic identity and rootlessness through myth, memory, and Homi Bhabha’s concept of the “third space.” Divakaruni’s retelling of Draupadi’s story in The Palace of Illusions was discussed as an emotional reinterpretation of myth, while The Mistress of Spices portrayed Tilo as a cultural mediator bridging homeland and diaspora. The presenter highlighted how myth is retold and transformed, enabling hybrid identities that combine inherited culture with new experiences.

The fifth presentation by Akanksha Kunjalwar, Assistant Professor at St. Francis College for Women, Begumpet, titled “From Purity to Pollution: Analyzing the Flaws of Brahminism Through the Metaphor of Food in U. R. Ananthamurthy's ‘Samskara’ and Omprakash Valmiki's ‘Jhoothan’,” examined the rigid caste system through the binary of purity and pollution. The analysis discussed the paradox between ritual and reality, using imagery such as bodily decay and stagnation in Samskara. In Jhoothan, the presenter highlighted how caste oppression persists beyond academic achievement, revealing the deeply embedded nature of social hierarchies.

Afsana Khatoon, a research scholar at Gujarat University, delivered the final presentation. It was called “The Placelessness of Subalterns in a Patriarchal Society: A Geocritical Analysis of Toni Morrison’s The Bluest Eye (1970).” The paper examined the notion of placelessness and the intersectional oppression faced by Black women in the novel. The presenter analysed Pecola’s

invisibility in physical, social, and psychological spaces, arguing that the notion of home becomes a battleground rather than a haven. The internalisation of beauty standards and marginalisation were also discussed.

The session concluded with remarks from Dr. Zuhair Ahmad, who appreciated the presenters and emphasised the scholarly importance of their contributions, noting that the diverse yet interconnected themes of identity, marginalisation, resistance, and representation were explored throughout the session.

### **Report on Plenary session**

**11:00 to 01:30 p.m. at the CPDUMT Auditorium, MANUU.**

The Plenary Session of the National Conference was held from 11:00 a.m. to 01:30 p.m. at the CPDUMT Auditorium, MANUU. The session was chaired by Prof. M. E. Veda Sharan, EFLU, Hyderabad, brought together scholars and participants for sustained reflection on disability, voice, migration, labour, and subaltern representation.

The session commenced at 11:00 a.m. with a brief introduction of the speakers, setting the intellectual tone for the deliberations that followed.

The first plenary lecture was delivered by Prof. Amith Kumar P. V. (The English and Foreign Languages University, Hyderabad) on the topic "Breaking the Frame and Embracing Shame: Disability, Subalternity and Contemporary Fiction." His lecture explored the intersection of disability studies and subaltern discourse in contemporary literary narratives. Emphasizing the need to break normative frames, he argued that shame, often socially imposed, can be reclaimed as a site of identity formation and resistance. He observed how people with disabilities are compelled to perform "normalcy," which paradoxically renders their lives socially abnormal. Literature, he suggested, becomes a critical imaginative space where marginalized characters reclaim agency and reconstitute identity.

Engaging with Indra Sinha's *Animal's People*, he highlighted its posthuman perspective and examined the representation of the disabled body alongside questions of animality and embodiment. He also discussed Firdaus Kanga's *Trying to Grow*, drawing attention to its engagement with disability, intersectional identity, humour, and resilience within the Parsi community. The text was read as a critique of Darwinian notions of "survival of the fittest," challenging hierarchical constructions of bodily worth and social legitimacy.

The second lecture was delivered by Dr. Raju Nayak (The English and Foreign Languages University, Hyderabad) on "Rethinking Voice: Visibility and Power of Invisible Voice." Beginning with audiovisual clips from his fieldwork among the Lambada tribe, he foregrounded the oral narratives of women and the gradual disappearance of such storytelling traditions. He stressed the urgency of democratizing literature and recognizing oral texts as vital primary sources. His talk addressed the complexities involved in documenting oral traditions, particularly among communities that lack access to formal education and remain historically marginalized. Reflecting on voice, agency, and representation, he examined how invisibility functions both as a condition of exclusion and as a space of resistant articulation within dominant literary discourse.

The third plenary presentation was delivered by Dr. Sreebitha P. V., titled "Thiyya Migration to Colonial Ceylon: Narratives of Mobility, Labour and Gender." Drawing extensively from archival records, her paper examined caste, gender, and ethnic tensions surrounding the migration of the Thiyya community from Malabar to colonial Ceylon in the early twentieth century. She discussed their employment in plantations, the emergence of anti-Malayali movements in the 1930s, and the construction of the "Kochiyan" identity. The migration, she noted, generated social tensions between Malayali men and Ceylonese women while reshaping labour relations and community identities.

Divided into two sections, the paper first addressed "Illegal Thoni," focusing on the migration of Malabar labourers to plantations and their recruitment into the British army, often involving perilous

sea crossings are undertaken by boys as young as thirteen to seventeen. The second section, “Unravelling the Stereotype of Kochiyan,” examined the complex trajectories of Malayali migrants in Ceylon, tracing both colonial exploitation and aspirations shaped by colonial modernity. With references to fieldwork at Thrissur, archival documentation, and historical maps, the presentation offered a multilayered account of mobility, labour, and ethnic conflict.

The session concluded with remarks by the Chair, Prof. M. E. Veda Sharan, from 1:10 p.m. to 1:30 p.m. He reflected on the thematic coherence of the plenary lectures and appreciated their interdisciplinary engagement with marginality, embodiment, oral traditions, labour histories, and representational politics, noting their continued relevance to contemporary subaltern studies.

Ashraf ul Haq, a Research Scholar, compered the Plenary Session. The rapporteurs for the session were Ziniya Al Baha and Harikrishnan O, with volunteers Ayishath Raliya and Farhin G Sanadi assisting in coordination. The session witnessed thoughtful engagement and active participation from the audience, contributing to a rich and meaningful academic exchange.

## **TECHNICAL SESSIONS**

### **Parallel Session 1: Subalternity, Memory & Identity**

Chaired by Dr. Raju Nayak (EFLU, Hyderabad), this session brought together five engaging presentations that explored questions of subalternity, gender, memory, and identity across literary and cultural contexts. Jahida Khanam Mazumder (MANUU) opened the session with a Spivakian reading of gendered violence in Tamsula Ao’s *“The Last Song,”* interrogating whether the subaltern can be remembered within dominant historiographies. Sadaf Saifulgani Mandlik (Dr. B. R. Ambedkar Open University, Hyderabad) examined political grief and subaltern motherhood in Mahasweta Devi’s *Mother of 1084*, foregrounding the affective dimensions of resistance.

Ashraf Haque (MANUU) presented a thought-provoking paper on “The Binary Purdah,” analyzing algorithmic erasure and the emergence of new forms of subalternity in digital spaces. Kirana L (Central University of Karnataka) discussed cultural memory and identity in the literary and oral representations of the Banjara community, emphasizing the role of narrative in preserving transitional histories. The session concluded with Aneesunneesa P’s paper on cyborg identities and fluidity in Kerala Muslim women’s online spaces, highlighting the intersections of technology, gender, and self-fashioning.

Ziniya Al Baha, the Session Monitor, smoothly coordinated the session with active assistance from the volunteers.

### **Report on Parallel Session 2**

02:30 pm – 03:45 pm

Venue: CPDUMT, Room No. 1

Chair: Dr. Sreebitha P. V., Kannur University, Kerala, India

Parallel Session 2 featured a series of engaging and theoretically grounded presentations that explored themes of subalternity, gender, migration, patriarchy, and marginal identities within literary and cultural studies. The session was chaired by Dr. Sreebitha P. V., who guided the proceedings with insightful observations and scholarly moderation.

The first paper, presented by Rahat Firoz (Research Scholar, MANUU), titled “Precocious Children: The Surviving Subjects of Early Legibility in Cyberpunk Worlds,” examined representations of childhood within cyberpunk narratives. The paper analyzed how technologically mediated futures construct children as prematurely legible subjects shaped by surveillance, datafication, and capitalist structures.

The second presentation by Israr Ul Haq (Research Scholar, MANUU), called "Gender, Power, and Silence in Pahari Narratives: A Subaltern Reading of the Select Short Stories," used a specific approach to explore how gender and being marginalised connect in local Pahari stories. The study highlighted how silence operates both as oppression and resistance within patriarchal contexts.

Muhammad Shafi MK (Research Scholar, MANUU) presented the third paper, "Beyond the Threshold: Mapping the Refugee as Subaltern in Mohsin Hamid's Exit West." The paper explored the refugee condition through a postcolonial lens, situating displaced subjects within global structures of exclusion while emphasizing their agency and liminality.

The fourth paper, delivered by P. Sanyasi Rao (Lecturer in English, CSTS Govt. Kalasala, Andhra Pradesh), titled "Patriarchy and Female Psyche in Shashi Deshpande's Dark Holds No Terrors," analyzed the psychological dimensions of patriarchy. The presentation underscored the internal conflicts experienced by female protagonists negotiating familial expectations and personal autonomy.

In the fifth presentation, Ragalatha R (Research Scholar, MANUU) presented "Voices at the Crossroads: Negotiating Gendered and Social Marginalities," which examined intersecting forms of marginalization and the strategies adopted by individuals to articulate identity and resistance within restrictive socio-cultural frameworks.

The session concluded with a thought-provoking paper by Dr. Ankita Soni (Assistant Professor, PMCOG, SGS Govt. PG College, Sindhi) titled "The Suspended World of Trishanku: Immigrant Voices and Identity." The paper explored diasporic consciousness and the in-between status of immigrants, drawing on the metaphor of Trishanku to conceptualize suspended belonging and fractured identities.

Harikrishnan O (Research Scholar) effectively monitored the session, while Abul Hasnat (Research Scholar) provided reporting support. Volunteers Daliya Fathima MP (MA English, 4th Semester) and Nihma Baby P (MA English, 2nd Semester) facilitated the smooth conduct of the session.

Overall, Parallel Session 2 provided a rich interdisciplinary dialogue on subaltern studies, gender politics, migration, and identity formation. The presentations demonstrated rigorous scholarship and contributed meaningfully to contemporary debates in literary and cultural studies.

### **Report on parallel session 3**

Parallel Session 3 was chaired by Dr. Mohammed Aslam Kunnathil, MANUU at CPDUMT, Room No 2, from 2.30 p.m. to 3.30 p.m. on 12-02-2026.

This session brought together six scholarly presentations addressing themes of identity, displacement, resistance, and cultural memory within postcolonial and subaltern studies.

Anas MK, a research scholar from MANUU, looked at how people reclaim their culture and form their identities after being displaced by Eurocentric influences in his paper titled "Reclaiming Culture, Rewriting Identity: Postcolonial Responses to Eurocentric Displacement." He was followed by Mohammed Dhanish K M, a student in the M.A. (English) programme at MANUU, who presented his paper titled "When a Mattress Matters: Intersectional Resistance in Fasil Muhammed's Work." **Firdous Nazir, a research scholar**, discussed shifting paradigms in caste and class discourse from his paper "Contesting Class and Caste: Shifting Paradigms in Subaltern Discourse". At last, Mumthaz Husna K.M., a research scholar from MANUU, presented "Deconstructing Social Gaze on Vitiligo: A Study of Thalavara and Thaniniram", highlighting how a skin disease like vitiligo results in discrimination.

This session ended with key observations from the chair, who appreciated the research, thematic diversity and novelty of the papers. Additionally, his valuable feedback and the Q&A session that followed each paper presentation enhanced the session's value and distinctiveness. The session

underscored literature's role as a medium for reclaiming marginalized voices, interrogating historical trauma, and reimagining identity in postcolonial contexts. Parallel Session 4 was conducted from 02:30 pm to 03:45 pm at CPDUMT, Room No. 3, under the chairpersonship of Prof. Mohammed Abdul Sami Siddiqui (MANUU). The session brought together scholars and students who presented papers on themes related to subaltern studies, digital marginality, cultural memory, and literary representation.

The session began with a presentation by Dr. Zuhair Ahmad, Assistant Professor, MANUU, on "Awadhi Proverbs as Sites of Subaltern Representation." The paper highlighted how regional proverbs function as cultural expressions of marginalized communities and preserve subaltern voices in oral traditions.

The second presentation was delivered by Abdul Hameed K. P., Research Scholar, MANUU, titled "Mapping the Wrongs: Cartographic Violences and Subaltern Cartography in Anees Salim's Vanity Bagh." The paper examined the politics of mapping and spatial representation, focusing on how literary narratives challenge dominant cartographic discourses.

Next, Ameena Nashath, MA English, MANUU, presented "The Architecture of Darkness: A Temporary Matter and the Subaltern Voice in the Age of Digital Illumination." The presentation explored themes of silence, communication, and the representation of marginalized voices in contemporary literary contexts.

The fourth paper was presented by Fathima Nidha N., a research scholar at MANUU, on "Reframing the Digital Subaltern: Posthuman Identities, Technology, and Marginalized Voices in Contemporary Virtual Spaces." The paper talked about how digital spaces change people's identities and open up new opportunities and problems for groups that are already on the outside.

The last presentation was by Masarrat Zareen, a research scholar at MANUU. It was called "Epistemic Violence Across Cultures: A Comparative Study of Gopinath Mohanty's Paraja and Jean Rhys's Wide Sargasso Sea." The speaker looked at how colonial and cultural power structures keep subaltern knowledge from being heard in different parts of the world.

Session Monitor Nahla Mol K (Research Scholar) effectively coordinated the session, while Reporter Uzma Alvi (Research Scholar) documented it. The volunteers assisting the session were Ashfaque Hussain C (MA English, 4th Semester) and Ayesha Parveen (MA English, 2nd Semester).

Overall, the session provided insightful discussions on subaltern representation, digital marginality, and comparative literary perspectives. The presentations encouraged critical engagement with issues of voice, identity, and power, making the session intellectually enriching and thought-provoking.

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### **Report on the Valedictory Session**

**Date: 12-02-2026**

**Venue: CPDUMT Auditorium**

The valedictory session of the conference was held on 12th February 2026 at the CPDUMT Auditorium. The session marked the formal conclusion of the academic deliberations and celebrated the successful completion of the conference.

The program was hosted by Aneesun Nisa, PhD 1st-year scholar, who conducted the proceedings with clarity and professionalism. The session commenced on a solemn note with a qirat by Dr. Zuhair Ahmed, setting a reflective and dignified tone for the occasion.

The conference report was presented by Dr. Geeta Rathod, who provided a comprehensive overview of the sessions, discussions, and scholarly engagements that took place throughout the conference. She highlighted the active participation of scholars and appreciated the quality of the research papers presented.

Prof. Gulfishan Habeeb delivered the Dean's remarks, emphasising the lasting impact such academic conferences have on participants. She noted that these forums not only facilitate intellectual exchange but also inspire young researchers to broaden their academic horizons.

Prof. Razaullah Khan, Director, CDOE, delivered his remarks next. He underscored the importance of collaboration across disciplines, particularly in the field of English literature. He stressed that collective academic engagement strengthens research and fosters innovation.

He opened the floor for attendees' feedback after his address. Participants expressed their appreciation for the university and the department for the smooth organization and efficient management of the conference. The overall response reflected satisfaction and encouragement for organizing similar events in the future.

The Chief Guest, Prof. Ishtiyaque Ahmed, Registrar, MANUU, delivered the concluding remarks. He emphasized that the true essence of such conferences lies in meaningful presentations and active engagement with young scholars and students. He supported Prof. Habeeb's emphasis on focusing on the Indian dimensions of Subaltern studies, particularly highlighting the concerns of Dalits and other marginalized communities.

The session concluded with the distribution of certificates to participants, acknowledging their contributions and involvement. The vote of thanks was delivered by Dr. Qudsi Rizvi, who expressed gratitude to the dignitaries, organizers, participants, and volunteers for making the conference a grand success.

The valedictory session ended on a note of accomplishment and collective academic enthusiasm, marking the successful culmination of the conference.